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Evangelical Visitor - December 16-30, 1918 Vol. XXXII. No. 24.

George Detwiler

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EVANGELICAL VISITOR

DECEMBER 16 & 30, 1918.

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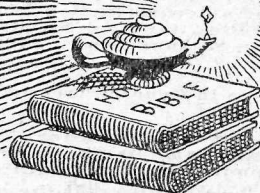
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Notice to Postmasters:—Send notices of change of addresses
to V. L. Stump, Nappanee, Ind.



OUR MOTTO

Hab. II, 14-Psa. XX. 7.

EVANGELICAL VISITOR

REPORT OF F. M. TREASURER TO DEC. 1, 1918.

A BI-WEEKLY

RELIGIOUS JOURNAL

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

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OFFICE MANAGER

GEORGE DETWILER

NOTICE:—The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

1175 Bailey St., is the new address of the Editor.

RECEIPTS.

Bal. in Gen. Treasury Nov. 1,	\$527.61
Alex Mc Mutrie, Dayton, Ohio,	10.00
Miriam Mellinger, Mt. Joy, Pa.,	5.00
Clara Miller, Altoona, "	5.00
A brother, Florin, "	5.00
David Brehm, Hummelstown, "	25.00
A Sister, Cross Roads, "	2.00
A Sister, Mt. Joy, "	5.00
Elizabeth Gnagy, Chicago, Ill.,	5.00
Fred Keisel, Fenton, "	10.00
Mrs. David Barkman, Fenton, "	5.00
Markham District, Canada,	96.78
Charles Baker, Batteaux, "	10.00
Upland S. S., Upland, California,	29.07
Mary Lyons, Carland, Mich.,	5.00
Wm. Steinbricker, Green, Kan.,	30.00

SPECIALS.

Sr. Jos. N. Eshelman, Shedwick, Kans.	
Endowment in memory of her Father and Mother, Eld. Joseph Shirk & wife	
Carroll Co., Ill.,	1000.00
David Brehm for Sadie Book,	5.00
Mrs. J. S. Breckbill, Sr. Davidson,	10.00
Miss Elmo Breckbill, "	10.00
Ch. End, Abilene, Nat. Teachers,	40.00
Clara Miller, for Ruth Byer,	5.00
Martinsburg, S. S., Poor in India,	20.00
Roy & Frances Feather, E. Rohrer,	5.00
Newbern Dist., Kan., H. Lady,	1.00
Markham District, A. Dick,	76.33
Markham " A. Steckley,	101.80

ARMENIAN & SYRIAN RELIEF FUND.

Morrison Cove D., Martinsburg,	125.00
Mary Riber, Dayton, Ohio,	1.00
L. & S. Shellhaas, Mansfield, "	25.00
Belle Springs, Cong., Kans.,	170.87
Rose Bank, Cong., "	150.00

FRIEND'S RECONSTRUCTION FUND.

Bible Conference, Tulare, Cal.,	138.50
Morrison C. dist., Martinsb'g, Pa.,	51.50
Cumberland dist., "	400.00
" Mechanics'g S. S., "	50.00
Lykens Valley dist., "	40.00
Manor & Pequea dist., "	93.50
" " Missions, "	15.50
" " "	12.50
Hummelstown Cong., "	26.50
Fairland Congregation, "	36.00
Palmyra Cong., "	45.00
Souderton Cong., "	43.25
Susan Grosh, Mt. Joy, "	5.00
Clarence Center Cong., N. Y.,	54.00
Richland & Ashland dist., Ohio,	32.50
Belle Springs Cong., Kans.,	122.50
Rose Bank, Cong., "	255.00
Carland dist., Carland, Mich.,	94.50
Total Receipts & Bal.,	\$4037.21

EXPENDITURES.

Exchange & Telegram,	10.40
Sr. Davidson, Macha Mission,	20.00
Endowment of Sr. Eshelman,	1000.00
Armenian & Syrian Relief,	471.87
Friend's Reconstruction Work,	1515.75
Amos Dick & wife & Sr. Steckley,	
from Savings Fund \$1000.00	
Total,	3018.02
Balance in General Treasury,	\$1019.19

By error in printing, offering of \$30.00 for General Fund by H. R. Davidson, Auburn, Ind., was omitted in last month's report.

N. B.—We also call the attention of the Brotherhood to the fact that the General Fund is running low.

S. G. ENGLE, Treas.

4014 Spring Garden St., Philadelphia, Pa.

EDITORIAL.

"Finally, brethren (Visitor family) farewell . . . whatsoever things are true . . . honest . . . pure . . . lovely . . . virtuous . . . praise-worthy . . . think on these things, and the God of peace shall be with you."—Paul.

* * * *

As this issue concludes Volume 32 of the *Evangelical Visitor* so it also concludes our service in the editor's chair. This being the case it would seem proper that a brief editorial farewell word be expressed. We prefer to step down and out with as little ceremony as is consistent with the honorable discharge of a duty. We did not seek the position in the beginning as it had not looked particularly inviting to us previously. but having once accepted the position we endeavored to take care of the work as best we could.

On Oct. 1, 1899, we had our initiation as Office Manager, and the appointment as editor followed in May 1900 at General Conference, held that year at Donnellsville, Ohio. So for more than nineteen years our activity was spent on the paper, and by the gracious providence of our heavenly Father we were able to personally conduct the work for every issue of the paper since our installation, preparing copy, reading the proof and arranging the matter for its pages.

We are conscious that our efforts were not so successful as to be without mistakes or faults, but for which, when they occurred we sought to make restitution and are not now conscious of any charge against us. On the other hand we have been the recipient of many kind and apprecia-

tive words, and the bright things that came our way far out number and outweigh the dark things experienced.

We hand over the office and work to our worthy successor with the wish that the work may prosper and grow under his efficient management. No doubt he will work out improvements which were beyond our capacity. Being a comparatively young man he will be more in touch with modern methods.

It remains for us to thank all our friends, brethren and sisters, who have felt prompted to write us kindly words of appreciation of our labor in connection with the work of the *Visitor*, some in the home lands as also from across the seas. They were appreciated.

We also feel that we should thank General Conference of 1918 for unanimously approving a Vote of Thanks appreciative of our service, this notwithstanding that at a previous session it approved a resolution charging that the testimony of the *Visitor* was **not in harmony** with what the church stood for, which called for change of editors, altho' this was not given as the reason in Conference Minutes (We make no effort to harmonize the two actions: we cant).

We wish yet to thank in a special way the brethren of Markham Ont., district in that they expressed their appreciation in a tangible way, to the amount of nearly fifty dollars. So we wave to all our friends a cheerful farewell with the hope that the divine Father may graciously over rule all to His glory and crown all efforts which He can approve with success, and all that His great name may be glorified.

SPECIAL NOTICE TO ALL.

As the time is now here that we lay down our work on the **Visitor** it is necessary that all correspondence from now on be addressed to the new editor, **Elder V. L. Stump Nappanee, Ind.**

* * * *

The General Executive Board announces that General Conference for 1919 will convene at the Antrim M. H. in the New Guilford dist. S. Franklin, Pa.

* * * *

A lovefeast will be held at the Philadelphia Mission on Dec. 23. A general invitation is extended.

* * * *

We will revise the subscription list subsequent to the mailing of this, the last, issue for 1918. We will drop out all names whose credit is short of January 1919. The postal regulations according to the latest rulings require this. So if those who are behind want to have the paper continued the renewal should be forwarded at once. All who are receiving the paper free-benevolent—should at once write to the new editor and request that the paper be continued if they want it.

The larger number of that class do not live up to the conditions attached to their receiving the paper free. After December 15 send all renewals to the new editor. We hope the transfer may be accomplished without much confusion.

* * * *

We are requested to state that Samuel A. Zook the only living son of the late Eld. A. G. Zook of Morrison Ill., was killed in battle in France. The bereaved family has had much to cause sorrow in the recent past.

NEWS OF CHURCH ACTIVITY
in the
HOME AND FOREIGN FIELDS.

MISSIONARY ADDRESSES.

Bish H. P. and Grace Steigerwald, Eld. H. J. and Emma Frey, Miss Hannah Baker, Matopo Mission, Bulawayo, S. Africa.

H. Frances Davidson, Bro. Lewis and Sr. Elizabeth Steckley, Macha Mission, Choma, N. W. Rhodesia, S. Africa.

Walter O. and Abbie B. Winger, Miss Sr. Sallie Doner, Miss Sadie Book, Miss Cora Alvis, Miss Mary Heisey, Mtshabezi Mission, Bulawayo, Private Bag, S. Rhodesia, S. Africa.

Eld. A. C. Winger, Box 5263 Johannesburg, Transvaal, S. Africa.

Eld. Myron and Adda Taylor, Sika-longa Mission, Choma S. Africa.

INDIA.

Eld. H. L. and Katie Smith, Ruth Byer, Saharsa, Bhogalpur dist., B. & N. Wn. Ry., India.

D. E. and Lottie Rohrer, Anita and Gladys Zarger, Supaul, B. & N. W. Ry., India.

Effie Rohrer, Dauram Madhipura, N. Bhagalpur, B. & W. Ry., India.

OUR CITY MISSIONS.

Buffalo Mission, 25 Hawley St., in charge of Geo. and Effie Whisler.

Chicago Mission, 6039 Halstead St., in charge of Sarah Bert and Workers.

Des Moines, Iowa, Mission, 1194 14th. St., in charge of Bish. J. R. Zook & wife.

Jabbok Orphanage, Thomas, Okla., in charge of Bro. and Sr. P. B. Freisen.

Dayton Mission, 601 Taylor St., in charge of W. H. and Susie Boyer.

Mt. Carmel Home, Morrison, Ill., in charge of Sr. Katie Bolinger, and S. P. Stump and wife.

First Elder Zook himself passed away, then a grandson, and now the only remaining son. May God comfort the broken hearts. No doubt an obituary will appear later.

DAYTON MISSION REPORT.

We are glad for the privilege of giving one more report of the work here. We can say that the serious disease, influenza, that caused so much sadness and death in so many homes over our land, has apparently about run its course here. The ban is completely lifted now with us, and we are glad to have services and Sunday School again. Sorry, however, that it has reduced our Sunday school attendance somewhat, as is also the case in our chapel services, as some of our dear little mission band have given the parting hand for eternity, and others have moved away elsewhere to live. We do miss them all so much. But all this brings to our minds the words of the Revelator, as he said relative to the near coming of Jesus Rev. 22: 12, "And behold I come quickly; and my reward is with me to give every man according as his work shall be."

How often we hear in prayer, in the preaching of the Word, in testimonies, and in conversation of the soon coming of Jesus. Truly, the present day conditions on earth, do bespeak (in sign) that the coming of our precious Saviour is drawing near. Some of his dear children are permitted to see His coming in dreams, as a dear friend of ours, a Mennonite Brother in Christ, Charles Sinas of Dayton, O. who was called to camp some months ago, and upon the test of his faith, was placed in the C. O. camp. And thru the testing of six camps of different states, in his correspondence to me he said, I am glad to report that victory still holds, under the most trying tests. And in his last hearing or trial a few days ago, before a certain judge, he was given grace once more to witness for Jesus. The judge told him that he probably would be sentenced to Ft. Leavenworth prison, unless he accepted some branch of the service. He told me in his writing, As the Lord was with

me I had the grace to answer; I prefer to suffer for Christ, rather than disobey the word of God. He said he was now awaiting developments, and was trusting in God for deliverance. He asked to be remembered in our prayers. He also said this is one of the many privileges and joys of salvation, and let us be thankful for it. And as he continued in his letter he said, I must tell you of a dream I had last night while asleep upon my cot; It seemed so real and good that I cannot help but tell it to you, and it is the second one that I have had of a like nature, and the more I think of it the more determined and inspired I am to press on the upward way. I dreamed that I was standing just outside the building in the dead of night and all of a sudden there appeared high in the heavens, in the eastern sky, a brilliant light, in fact, so brilliant that one could scarcely behold it, and as it approached very rapidly, I realized that it was the second coming of the "Son of man." And as I looked, I saw and read these words written in massive letters of pure gold; "For the children of God only," and oh, brother how my heart beat with joy at the thought of being a child of God, and while I was being over come with joy, and began to shout and leap with joy at the approach of Christ, I was caught up to meet Him in the air. The only regret I had when I awoke was that it was only a dream and not a reality yet. Probably you may think it is strange in me writing this to you, but it just seemed too good to keep all to myself. And when Christ actually does come (which will be soon) if the rapture is anything like I saw in my dream, brother, we cannot afford to miss it. So let us continue to watch and pray that we may be accounted worthy to meet Him when He comes.

We were made glad to have with us our dear Sr. Maggie Sollenberger of the

San Francisco Mission, as she was permitted to stop off with us on her way home to Chambersburg, Pa., over Sunday of Nov. 24. We were much interested and inspired as she was telling of the definite work being wrought in precious hearts there from the depths of sin. May the Lord continue to bless her and have His way in her life for His glory.

We are glad also to report that the Spirit is still working in precious hearts and a few are willing to take the way of the cross. Truly the Lord did give us such a precious Thanksgiving service. Our dear Bro. Isaac Engle and family were in from the country with us. We cannot thank the Lord enough for all He is doing for our souls. It is wonderful to us, how the Lord thru His own dear children has so abundantly provided for our needs. We do feel so unworthy but grateful for it all. We are unable to express our appreciation in words. The Lord certainly will reward His dear children for all their faithfulness and liberal giving.

FINANCIAL.

Report for Nov. 1918.
Balance on hand \$176.98.

RECEIPTS.

Frances Shirk, Goshen, Ind. \$5.00, A. B. Wengert, Springfield, O., \$10.00, Bro. Culley, Springfield, O., \$1; Bro. and Sr. Levi Moist, West Milton, O., \$5; Bro. and Sr. Albert Kately, Carland, Mich., \$5; Benjamin Herr, Cambridge City, Ind., \$5; William Surrells, Dayton, O., \$1; David and Estella Engle, Detroit, Kans., \$5; A sister, \$2.75; Mission offerings, \$3.45. Total, \$220.68.

EXPENDITURES.

Table account, \$12.87, three smoothing irons, \$1; two window screens, \$1; water pipe repairs, \$1.25; gas, \$1.02; carfare, \$.49, incidentals, \$2.43. Total, \$20.

Balance on hand Dec. 1, 1918, \$220.38.

POOR FUND.

Balance on hand, \$.19.

RECEIPTS.

A freind, \$1; in His name, \$2.50.
Total, \$3.69.

EXPENDITURES.

Dec. 1, 1918, \$2.49.
Balance on hand, \$1.20.

OTHER DONATIONS.

Various articles were donated by the following: Eliza Engle, Mary Taylor, Mary Riber, May Mundbenk, Mary Riber, Iva Herr, Maud Knisley, Lizzie Knisley, Samuel Harley, David Knisley, Isaac Engle, Anna Mislka, J. N. Hoover, 3 bu. potatoes, Edward Engle, 1 barrel flour, 1 gal. applebutter, 9 pumpkins, Emanuel Bechtel, 50 lbs. wheatlet.

We remain yours in Christ, in the salvation of the lost.

Your Bro. and Sr.

W. H. and Susie Boyer.
601 Taylor St., Dayton, O.

BUFFALO MISSION.

To the Visitor family.—We greet you with Psalm 116.

It is some time since a general report was given of the work here. When visible results are rather disappointing, at times it seems almost a cross to write a report. But in looking over the past summer we certainly have much reason to give thanks. The Lord has continued to supply all our need and He has protected us in marvelous ways. We feel to thank Him from the bottom of our hearts.

Some open air meetings were conducted during the summer months. It was a source of satisfaction to note that neighbors who would not feel at liberty to come into the chapel, seemed eager to come to the street corners from time to time. The interest shown in this way was encouraging.

During the extreme heat of summer we spent three weeks with our parents and relatives in Ohio. Should any friends have felt slighted in not being visited will you please pardon us. As we were

feeling the need of a rest it seemed our and brush, \$.90; groceries, household, time was too limited to make a general etc., \$34.50. visit.

There are some features of special interest in the Mission at this time. The Lord has been speaking to some hearts through affliction and death and some have definitely sought the Lord. A series of meetings was started early in October but on the tenth being the fourth day. all public meeting places were closed in our city. Bro. V. L. Stump was with us at the time. Weather and other conditions seemed favorable and a keen sense of disappointment was felt by all. The ban was lifted after a period of three weeks. Several of our congregation were victims to the terrible disease which seems to have found its way into almost every community. Two young women, Sister Nina Pringle Petkie, and Sister Mabel Boland Heitman were claimed by death. They were both friends of the Mission, and subjects of special interest from their childhood days. We will miss hearing their names mentioned at our family altar. As we followed their earthly remains to their final resting place a sense of comfort filled our hearts, believing that prayers were answered. It seemed too that the Lord had been tenderly wooing these souls to Himself for some time past. May the Lord draw the bereaved friends with the same tender love as He has drawn these dear ones.

We continue to solicit an interest in the prayers of the saints.

FINANCIAL.

Report for October 1918.

Balance carried over, \$54.50.

RECEIPTS.

Bro. Jno. Winger, \$5; I. H. N., \$5; Albion Winger, \$2; Bro. and Sr. Ehlers, \$5; I. H. N., \$5.

EXPENDITURES

Electric, \$1.26; gas, \$1.75; varnish

Donations consisting of potatoes, vegetables, fruit, eggs, honey, etc. were donated by the following named: D. V. Heise, Albert and Ella Davis, Sr. Ehlers, Bro. and Sr. Melvin Sider.

Report for November 1918.

Carried over, \$34.50.

RECEIPTS.

Martin Sour, 2; E. H. Carlyon, \$3; I. H. N., \$8; a brother in Christ, \$10; I. H. N., \$1; Eliza Herr, \$1; A. B. Wingert, \$10; Mary Macklin, \$1; a brother, \$.50; mother, \$.25; Fannie Heise, \$5; Bro. and Sr. Ehlers, \$5; Wainfleet, Ont. S. S., \$14.04; B. S. Herr, \$5.

EXPENDITURES.

Watr rent. \$3.75; electricity. \$.70; gas, \$2.45; gas heater, \$10; repairing roof of building, \$8; groceries, household, etc., \$23.39.

Balance on hand, \$56.00.

Your Bro. and Sr. in the interest of souls.

George and Effie Whisler.

ZION MISSION, CHAMBERSBURG, PA.

We come in Jesus name with the Psalmist "Bless the Lord O my soul and all that is within me bless His holy name." O how good the Lord is if we trust Him. Though sickness and great sorrow may surround us we can look up and feel His wonderful care over His children.

We have surely had sad times; so regarded by the fleshly mind. Around us homes are left fatherless and motherless, one dropping off here and one there, mostly among the children, but with it all we believe it was God sent.

Before this came it was war and war.

It had to take something to draw the peoples minds heavenward. I know if ever the people looked into the word wondering what is really going to come in the last days, it was when this came.

But after all it is passed over lightly again. According to the word He is coming soon. The word of God is going into fulfillment and people want to be ready when the ship of Zion makes her last trip. We may be ready to go with Him, praise His name!

There was a mistake in our last report. The name Coover should have been Lauver. We feel sorry for the mistake. Don't forget to pray for us weak ones.

FINANCIAL.

Report for October and November.

RECEIPTS.

Bro. Ora Brechbill, \$5; a Sister, Waynesboro, Pa., \$2; with donation, \$1.00. Balance on hand, \$63.35.

EXPENSES.

Provisions, \$10.93; light, \$2.77; oil, \$2.80; wood, \$12.00.

Total, \$28.50.

Balance on hand Nov. 30, 1918, \$34.85.

A. O. and Elizabeth Wenger.

463 Center St., Chambersburg, Pa.

PHILADELPHIA MISSION.

"Blessed be the name of God for ever and ever; for wisdom and might are his: And he changeth the times and the seasons; he removeth kings and setteth up kings; he giveth wisdom unto the wise and knowledge to them that know understanding; He revealeth the deep and secret things; he knoweth what is in the darkness and the light dwelleth with him" (Dan. 2: 20).

We praise the Lord that He does reveal the deep things of God to the children of His kingdom. "For this cause we also since the day we heard it do not cease to pray for you and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

That ye might walk worthy of the Lord unto all pleasing being fruitful in every

good work and increasing in the knowledge of God." (Col. 1: 9, 10.). We notice first of all Paul prayed, and in that prayer he was definite that they might be filled: not with the things of this world, no, but with the knowledge of His will in all wisdom and spiritual understanding. O that we might see the wonderful depth of the purpose of God for His children. Filled, "that ye might walk worthy of the Lord;" pleasing walk, and also a fruitful walk, in every good work, and as we move on we increase in the knowledge of God, strengthened with all might according to His glorious power unto all patience and longsuffering with joyfulness.

When we see what God has in store for those that trust Him we feel to say with Paul, "All things are yours whether Paul or Apollos or Cephas or the world or life or death or things present, or things to come; all things are yours."

Well, praise the Lord for the "all things" "and ye are Christs." We are His workmanship created in Christ Jesus. May the Lord have His way with us all.

We bring you another month's report of the work here; that the children of God are pressing on in His service and laboring for precious souls while they can before the door of mercy is forever closed; we thank the dear ones who have so liberally donated of their means to help repair the Mission building; and may the Lord richly bless you, both spiritual and temporal.

FINANCIAL.

Report for November 1918.

Balance on hand Nov. 1, \$46.58.

RECEIPTS.

Bro. Ed. Engle, West Milton, O., \$5; Sr. Sadie Hasler, Elizabethtown, Pa., \$5; Sr. Kipe, Waynesboro, Pa., \$2; Bro. A. B. Wingert, Springfield, O., \$10; Sr. Mary Kindig, Hatfield, Pa., \$3; Sr. Lizzie Herr,

Florin Pa., \$5; Bro. L. Shellhaas, Mansfield, O., \$7.25; Bro. Wiles, Franklin Co., Pa., \$5; Bro. Graybill Wolgemuth, Lancaster Co., Pa., \$20; Sunday evening offering, \$7.06. Total, \$115.89.

EXPENSES.

Kitchen account, \$43.25; incidentals and stationery, \$2; gas, \$2.75; carfare, \$2.80; shoes and clothing for needy, \$15; potatoes and box corn, \$7. Total, \$72.80. Balance Dec. 1, 1918, \$43.09.

OTHER DONATIONS.

Sr. Wm. Keely basket of pears, Bro. Benders vegetables, Sr. Landis vegetables, Sr. Eshelman vegetables and apple butter, Sr. Mary and Martha Landis cake and bread, Sr. H. J. Myers chicken for Thanksgiving and dried fruit, Bro. Wiles, corn, apples sweet potatoes.

We thank the dear saints of God for their liberality towards the work here for the salvation of souls.

In His service for precious souls.

Wilber & Elizabeth Snider.

DES MOINES MISSION.

Report for Nov. 1918.

RECEIPTS

Christ and Ella Fry, Abilene, Kans., \$15.00, Wainfleet, S. S. Ont. \$12.77, L. O. and Sadie Shellhaas, Mansfield, O. \$10.00 Bethel S. S. Kans, \$40.00, Fred Keisel, Fenton, Ill., \$5.00, B. S. Herr, Cambridge City, Ind., \$5.00, Bal. carried over from Oct. \$26.56—Total \$114.33.

EXPENDITURES.

Electricity, \$2.50 gas, \$3.08 groceries, \$39.95, incidentals, \$8.50, 2 bu. apples, \$4.50, Total, \$58.53.

Bal. in hand Dec. 1, 1918, \$55.80.

6 doz. of fresh country eggs by Edgar and Dimple Zook, Fountainella, Ia.

Many thanks for kindly remembering the Lord's work at this place. It is sweet to be remembered by good people. God most abundantly bless you all for Jesus, sake,

Yours in the hope of His coming,

J. R. and Anna Zook.

JABBOK ORPHANAGE.

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are around about Jerusalem: so the Lord is around about his people from hence forth even for evermore." (Psa. 125: 1,2).

We truly have found this promise true in the past few months, as this awful disease has been all around us first in the far east and now in the west, and we have escaped its awful tragedy.

We feel to praise the Lord for all He is to us in these trying times. Surely we feel our unworthiness for all He does for us. The past month has been a very busy one which always is with care and training of children; glad to say that children and workers are well at this writing

We again thank the Lord for the supplying of our needs and may His blessing rest upon all those who have lent a helping hand.

FINANCIAL.

RECEIPTS.

Sr. Anna Harmen, Abilene, Kans., dried apples, Mrs. D. R. Eyster, Thomas, Okla., pumpkins and $\frac{1}{2}$ gal. plum jelly, Sr. Brubaker, Ramona, Kans., 4 girls' dresses, 4 boys shirts, Bro. C. A. Frey, Abilene, Kans., \$10; Bro. and Sr. A. B. Wingert, Springfield, Ohio, \$10; Rosebank S. S., Kansas, by Bro. Bohen, \$24.82; a brother and sister, \$25.00 Cross Roads Bible Circle Mt. Joy, Pa., \$14.75; Rosebank Primary S. S., Ramona, Kans., \$10; Bro. B. H. Herr, Ind., \$10.

P. B. and Edna Friesen and Workers.

MESSIAH ORPHANAGE.

Donations for Sept., Oct. and Nov. 1918.

D. M. Book, Treas., Hummelstown, Pa.
Herman G. Miller, Steward, Grantham, Pa.

RECEIPTS.

Mechanicsburg S. S., \$60.16; Free Grace S. S., Millersburg, Pa., \$32; Peter

Newcomer, Waynesboro, \$5; H. G. Brubaker, Grantham, \$10; Mary E. Long, \$2.50; S. B. Stoner, Grantham, \$2; A. L. Musser, Grantham, \$.30; A brother, Grantham, \$3; Cedar Springs church, \$40; W. L. Kreider, Palmyra, \$25; Jacob Ekmekjian, Los Angeles, Cal., \$9.19; offering box, \$2.54; B. S. Herr, Cambridge City, Ind., \$10; Mt. Pleasant Bible Class, \$5.37; A brother, Middletown, \$5; A friend, \$5.00; A sister, \$10; Mary Kindig, Hatfield, \$2.50; Offering box, \$1; Valley Chapel, O. S. S., \$12.91; Bessie Pote, \$1.50; Mary E. Long, \$2.59; S. B. Stoner, \$2.00; A. L. Musser, \$.30; Annie Schwend, \$2.

Provisions clothing etc.—A. G. Eaden, Harrisburg, 5 gal. ice cream, Katie Smith, Grantham, dishes, Mary E. Long, 4 pair hose, Sr. Niesly, Mechanicsburg, clothing, J. D. Wingert, Fayetteville, 5½ bu. apples, Geo. Wingert, Fayetteville, dried apples, squash and cabbage, Miss Fannie Eby, Grantham, 5 pecks grapes and two baskets pears, Benj. Ginder, apples and grapes, Sr. Fry, 4 qts. cheese, Mary Dick, 1 lb. sugar, Amos Dick and wife, 13 lbs. sugar, B. S. Brubaker, Grantham, pumpkins, Mt. Joy Sewing Circle, 48 aprons, 3 dresses, Mrs. Jonas Kreider, 7 lbs. dried apples, S. S. Keefer 12 bunches radishes Wm. Heisey, Mechanicsburg, 1 gal. apple butter, 1½ bus. apples, 1 bu. potatoes, Harvey Light, Lebanon 2 bbls. apples 1 bag potatoes, Alice Hykes bible scroll 8.00 Sr. E. H. Hess.

Needle work guild, Souderton, 6 towels, 5 wash rags, 6 handkerchiefs, 2 pillow cases, 12 undervests 3 aprons, 4 skirts, 12 underwaists, 13 pair hose, 1 pair supporters, James Shaeffer, ½ bu. turnips, J. R. Kuhns, Mt. Joy, 20 lbs. fish, Harry Shank, Waynesboro, ½ bbl. flour, 1 sack corn meal, beets and pumpkins, David M. Neisley, Roaring Spring, 1 bu. apples 1 gal. apple butter S. B. Stoner, 9 qts. apple butter, cabbage, Sr. Abner Martin, 20 yds. dress goods, Annie Myers 1 bureau.

The management of the orphanage is very grateful for the liberal donations received. One good brother made a trip of 50 miles with his well filled auto of flour and eatables and divided it between the

Bible School and the orphanage. The epidemic made a very large number of orphans in the state. We have been asked to accept some of these orphans and may be asked to give shelter to them to the full extent of our capacity. We have twenty three children now but could accommodate twice that number so far as the room is concerned. However the expense of provisions would be largely increased. The question for the management would be shall we accept more children with the faith that the needed means will be forthcoming or shall we wait with accepting more until more funds and the present indebtedness of \$1000:00 on general maintenance and \$675:00 on land and buildings is met? A liberal response in cash contributions at this time would be greatly appreciated and thus enable us to come to the relief of many stricken families. Cash donations should be sent to D. M. Book Hummelstown, Pa. Provisions, clothing etc, to Herman G. Miller

LATER.—As we go to press we may add that both workers and children are add that both workers and children are tion of one worker and the baby. All are improving.

Grantham, Pa.

FROM INDIA.

Dauram Madhepura,

September 17, 1918.

Dear readers of he Visitor:

It is some time since I have written you last. Nevertheless I have not forgotten you who are so faithfully holding us up at the Throne of Grace, both by prayer and support.

I feel that I am one of God's weakest ones, and indeed unworthy of the least of His notice. But Oh! I am so glad I came to Jesus and He took me in. He forgave me my sins and cast them from me as far

as the East is from the West, and remembers them against me no more. Praise His Name for such a wonderful Salvation! "I waited patiently for the Lord and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay and put a new song into my mouth, even praise unto our God." I am satisfied in Jesus. It is indeed wonderful to have experienced this satisfaction in Jesus. Many, many a poor soul knows nothing of this. They go blindly on performing ceremonies because their forefathers did thus and thus.

Some time ago I visited a Brahmin home where one of the women busied herself making Cobra snakes out of clay, for the celebration of a wedding that had formerly taken place. I asked her what benefit would be realized from such a ceremony, and the answer was, "I don't know, it is just a custom among us." The purpose of the clay snakes they could not say. I am glad I can say I always have a welcome into this home to tell of the Gospel of Jesus Christ.

There are many open doors for which we praise God. Some desire us to come simply to hear and see what may be said and done; others are really interested in learning about Jesus, the One who atoned for ALL.

Last Sunday, Sept, 15, was another day of rejoicing, when seven precious souls obeyed the Lord in baptism. They were a forty-three year old man and his wife, their three children, boys in ages from nineteen to thirteen years, and a thirty-five year old man and a young boy of about fifteen. We all gathered together in the morning at about eight o'clock. We were three Missionaries, the seven applicants and about eight on-lookers. Preceding the sermon, we had testimony service and all witnessed for Christ and asked the prayers of God's children in their behalf. The whole service was in

the Hindi-Urdu language. The sermon text was taken from Ezekiel, 36:26.

In the afternoon at about four o'clock, the seven applicants were, after a few remarks, accepted into full fellowship in the Brethren in Christ Church. Immediately after the kiss of charity and prayer, we all went east of Saharsa about three miles to the Tilawi River for the baptizing. About twenty onlookers gathered to see the strange sight. The sun had set behind great banks of clouds in golden glory, and already the soft shadows of night were enshrouding the earth, when we all with bared heads sank to our knees and blessed the Father for the occasion.

Brother Garib Singh was the first to be baptized. Gladly and unhesitatingly he bowed beneath the silently flowing waters then rise, in token of full death to self, and meek submission to the Trinity. Then followed his precious wife, who, tho' unaccustomed to water, with deeply commendable resignation gave herself entirely into the administrator's hands. Her face shone with glad joy as she came up out of the water. After her came our Brother William Das Henry, whose heart we believe bowed with his body unto the Lord. Next came Goodwin Soul, the nineteen year old son of Garib Singh, then came Jacob, the the fifteen year old boy, and then came Henry Soul the fifteen year old son of Garib Singh, and lastly came dear Arthur Soul the thirteen year old youngest son of these dear people. He was so eager for baptism and had been longing for it so long, that in his eagerness for it, he eagerly walked into the water almost faster than the administrator could follow. All these young men accepted the ordinance so bravely and quietly that we are sure the Lord was present with them.

Brother Singh had explained formerly to the spectators what was the meaning of the Ordinance. The remarks from among

the illiterate were at times amusing even in the midst of the solemnity. One especially interested young lad, audibly whispered to his companion, "Oh see, the Sahib is putting them all under the water." Another said, "These people are Mohammedans who have eaten the Sahib's rice and have thus lost their caste, and are therefore being made Christians." The devil is indeed always present where God's people are assembled!

The night had come before the baptismal services were ended, but the moonlight was sufficiently clear to make all distinctly seen. Far down the stream crude fishermen with torches, spears and clubs were working up stream along the banks trying to catch fish by torchlight. We all returned to Saharsa, some by ox-cart and some on foot, but all of us singing songs of praise most of the way. Everything was in the Hindi language. Translated into English the titles of some of the songs are, "Jesus has Saved my Soul," and "My Heart is fastened to Jesus" and "Who can take me across, but Jesus" and "Sing of Jesus with the Heart" "Beware oh Sinners, Jesus will come to Judge" and "In this World there is much Sin and "Victory, victory, victory, victory to Jesus" etc. etc.

The oxen driver was so enthused over what had taken place that he said when he has learned a little more about Jesus he wants to be baptized also.

In the evening for supper after the baptizing, we all sat on the floor on rugs and ate our meal together. This consisted of goat meat prepared with spices and thin gravy, and rice, and is called in this language, "CURRY BHAT." Of course we ate it with our fingers Oriental style. "Mercy drops 'round us are falling, but for the SHOWERS we plead."

I rejoice to day in hearing from friends at home of the date set for Brother and Sr. Dick and Sr. Steckley's sailing. May

God bless them and the other expected ones and bring them all safely to this Field of Labor. I am sure all the Missionaries unite in saying, "Welcome to India."

I beg of you to continue to remember us all to the Heavenly Father when you pray.

Your Sister in Christ,
M. Effie Rohrer, and workers

FROM AFRICA.

A six weeks trek.

"The Lord is great and greatly to be praised He is to be feared above all god's."

His mercy endureth forever.

On Tuesday Aug. 15th. Bro. and Sr. Steigerwald, myself and two boys left Matopo Mission with cart and six mules inspanned. The load was very heavy so a bicycle was borrowed and one of the boys rode it. We had to take with us provisions, cots, bedding, clothing, etc.

Our aim was to go to Mandemabge, visit the out schools and also some missionaries. We visited thirteen schools. Before reaching the first one a company of men, women and children met us along the road. They came to ask for a school. We got off of the carts, sought shelter from the sun under a tree and had a service with them. Bro. Steigerwald also questioned them to find out how anxious they really were for a school.

One of the teachers told us of another place about thirty miles from his school where they wanted a school.

We started out for this place, reaching there the afternoon of the second day. First we were welcomed by a lame man who is trying to give the Gospel to the people. We camped under a tree for the night. The fuel was rather scarce near by; soon we saw eight girls coming, single file, each one carrying a bundle of wood on her head, bringing it to us.

After thanking them and having a little

visit with them they left with the invitation to return at night. After supper was over we built up a nice camp fire. The people commenced to gather and gathered until there was a large circle around the fire. The service was interesting. They were very attentive and seemed to enjoy singing very much. Natives are fond of music. Neither were they forgetful of our temporal needs. Three fowls were given to us and quite a number of dishes of food for the boys. The following day a boy was sent to call the native chief but as he was not at home we decided to go there thinking he might return in the meantime. On our arriving there he had not yet returned. The people of his village and their neighbors were having a beer drink. Some came to evening prayers but were not in a good condition to listen to the Gospel.

The following morning we left without seeing the chief, so there were no arrangements made to open a school. Some of the young people seemed very much disappointed. I trust God will open the way for some one to go there and teach them.

The schools are not as encouraging as we would desire to see them. The attendance is rather poor and irregular. The native has not yet learned to see much use for education. At all these schools services are being held on Sunday: also weekly prayermeetings. The attendance and interest is good, souls are being won for God. The government requires all native schools to be under white supervision. On visiting them Bro. Steigerwald aims to examine them and have a service at each place, also occasionally a communion service. On this trip we had four communion services, four harvest meetings, twenty three were baptized and three received back into church fellowship. The harvest meetings were very interesting. My eyes filled with tears as I saw them bringing their offerings and remembered

that a few years ago they were in heathendom; now they are remembering their Maker with their substance. Bro. Steigerwald always had them bring their offerings into the church and then prayed God to bless it. At one place twenty two baskets of grain were brought in by the women, carrying them on their heads and setting them on the floor in front of the table. One woman said she could not bring hers so some men were sent to help her. She gave a bag of Kaffir corn. In all they gave six bags of grain at that place.

At one service Bro. Steigerwald noticed a boy who had three euchar cards pinned on his coat as an ornament. He called him up, asked him if he knew what they were; he answered No, they were only given to him. Bro. Steigerwald held up the cards and warned the boys saying it was wrong to carry them in their pockets and more so to put them on as ornaments to come to the house of God. He made an end of them by tearing them all up. Others he asked to remove their bracelets, earrings and beads. They love their ornaments.

Most of the teachers are young married men. Some are very earnest in the Lord's service, others are weak. Their temptations are many. They all need your prayers. Will you please put them on your prayer list?

We visited the Sweedish Missionaries near Belingwe and the Dutch Reformed near Chibi. It was a real pleasure to meet with them and see their work. We remember the kindness of the latter at the time of my husband's illness and home going. From their place, we went to Mandemabge where my husband died. It was a great pleasure to get to his grave once more, though it brought back sad memories of the past.

The Dutch Reformed have taken over

the work at that place. They have a school there, also services.

On our way back we came by Mtshabezi Mission and spent the Sunday with them. We had a special meeting with the members on account of some misconduct among them. Our hearts are grieved at the instability of some. The enemy is busy trying to deceive souls. Help pray that God will send a revival this way.

We reached Matopo Mission Sept. 23rd, having made about five hundred and thirty five miles, over rough roads and bad rivers; but thru it all God kindly cared for us.

Now may the God of peace be with you all and keep you in His will. Pray for us and the work.

Your sister in His service.

Sallie K. Doner.

MATOPO MISSION, SEPT. 26, 1918.

ON THE WAY TO FRANCE.

To the readers of the Visitor:

Since we as a people have contributed considerable money to the work of relief and reconstruction in the war zone of Europe, it might be interesting and profitable for us to learn something about that work as it is being carried on by the American Friends Service Committee.

By the time this letter is published I shall likely be in France for the purpose of engaging in the work of rendering assistance to those who are in misery and distress because of the world conflict. I have taken up the work deliberately and prayerfully; therefore know that I am performing my duty to God and to fellow-men in doing it. While I am not going out under the auspices of the church, I would like to feel that there are those who are interested in the work and who would pray for it and for me that the Lord may be glorified in it.

I sail from New York on November 30

on the steamer Rochambeau for Paris via Bordeaux. In the party are nine besides myself all of whom, with some who have gone before and others who will follow, are expecting to spend at least one year in the work. We need your prayers.

If any desire direct information relative to what is being done or if any one wishes to write friendly letters (which will be greatly appreciated), our French address is; Friends Unit number 2 American Red Cross 4 Place de la Concorde, Paris, France.

Your brother in Christ,

C. B. Eavey.

PERILOUS TIMES.

"This know ye that in the last days perilous times shall come" (II Tim. 3: 1).

In reading the editor's plea in the Visitor of Aug. 12, I was made to ask myself the question, Am I using the talent God has given me to His honor and glory? Probably we look too much to our inability, instead of looking to the Lord in prayer asking Him to direct our thoughts and guide our pens.

As I awoke this morning and thought of this lovely Lord's day—no service—no Sabbath school—all closed on account of this terrible epidemic—I offered a prayer of thankfulness before rising for the night's rest—thanked God for health and for being permitted to rise and dress, and for all other blessings too many to be counted. Then I asked the Lord how I should spend the day so as to glorify His name. The answer came, Write some good spiritual letters. Write a piece for the Visitor. so I at once saw quite a day's work ahead and am now trusting to His guidance.

After writing some letters, I asked the Lord for a passage of scripture for a heading to this article, and this came

forcibly: "This know also that in the last days perilous times shall come." Truly we are in perilous times; surely the voice of the Lord in this terrible scourge that is passing over the world will cause an awakening. How many we see carried away day by day to their last resting place. Many of our healthy young men and women, who knew little of sickness, have been called away after a few days of illness. Thousands are suffering for the want of care. Whole families down and not one to wait on the others. What does it mean? It surely means God's judgment on the human family. What for? For sin.

When we think of the way the Lord's day has been spent throughout the world in late years by professors as well as worldlings, we need not wonder at this calamity coming upon us. When the churches were open for services, where were the majority of the people? Not in God's sanctuary. No. They were seen joy riding in Auto cars by the score, picnicking, &c., on the Lord's day.

What does the word say concerning such that honor the Sabbath day? "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father: for the mouth of the Lord hath spoken it." (Isa. 58:13,14).

But what for those that profane His holy day? Oh that people would search the word of God and know His will concerning them, surely we would be surrounded with a different atmosphere. We would see more watching and waiting for the coming of the Lord. For we know that

His coming draweth nigh. "Even so come Lord Jesus."

I have now passed my 70th. birthday And am now living on borrowed time, 23 years of this time I lived a sinner far away from God, though not a desperate sinner, yet was without God and hope in the world, and oh! when I came to Him as a penitent sinner, how He did forgive and set me free! And the blessings He has bestowed upon me during these forty seven years could not be numbered. Truly, I have had trials and afflictions, but God's blessings outnumbered them all. And now as I feel the infirmities of age coming upon me to quite an extent, intellect and memory failing so that I feel I am not as useful as I once was, yet I'm trusting God to fulfill the promise "as thy days so thy strength shall be."

When I read the blessed promises in His word I can claim them as mine. Yes, we need to be real earnest, watching and praying for we know we must soon cross over. Life is short even at the longest, therefore we should do all the good we can while the days are going by. Let us keep in close touch with Jesus all the day long, then surely we can lay our heads down on the pillow of peace as we retire for the night, resting on the promises of the 91st Psalm (read the entire chapter).

When the disease called Black Death passed through London, England, many years ago, John Wesley rested on this beautiful promise "There shall no evil befall thee, neither shall any plague come nigh thy dwelling," verse 10. For he shall give his angels charge over thee, to keep thee in all thy ways" verse 11. The plague passed by his dwelling and he went about doing good to the suffering and dying and seeing after the dead, the scourge being so severe that people were stricken suddenly some dying on the streets. Lord increase our faith.

I ask your prayers in behalf of my dear companion who is failing in health feeling the effects of hardships endured in years gone by. Should it please the Lord to renew his strength a little longer that he might use it to His honor and glory.

Yours in the faith,

Sister Sarah Mc Taggart.

BOX 78, STAYNER, ONT.

TESTIMONY.

I have felt for some time past to give some of my experience in the Visitor, but I hesitated as I am not a very good writer.

Thirty three years ago at Laporte City, Iowa, the place where I was born and grew up to the age of twenty years, I was brought under heavy conviction of my lost condition and for several weeks I had to weep part of the time. It was in the month of October. At the time I was helping to harvest the corn.

But one day my weeping ceased and such a joy and sweet peace came into my heart as I cannot describe. There I had the evidence that my sins were all canceled and I was in a justified state.

At the time I was in the habit of using tobacco and it became very sinful to me. A voice spoke to me something like this: "Now if you are going to serve the Lord in Spirit and in truth why not throw away that filthy tobacco?" I said "Yes Lord, deliver me from the appetite," and He did. That settled it forever.

When I made the start I was the only young person in the community, and the only member of our Brethren was my mother.

Thank the Lord for the good old mothers in Israel!

Well, I took a determined stand for the right, and the Lord was with me. While in my sinful state I was in the habit of joking and jesting a great deal, and after I was born again it became very

sinful to me. I prayed to God about it and He took it all away. Thus I went on day after day and the Lord brought me into a beautiful experience of an entire consecrated life that when I met with temptation, trouble or sickness I always took it to the Lord in prayer.

Then there came a time for me to choose a life companion of like precious faith to help me along life's pathway, to share each others sorrows, grief, sickness and death which have fallen to our lot in years gone by. Blessed are the women who prove themselves perfectly true to their marriage vow! They stand as an ornament of grace.

I was afflicted to some extent from a child with spinal weakness. About fourteen years ago I suffered a nervous breakdown with asthma, la grippe and heart trouble. At that time we were still in Iowa.

Well I am sorry to say I had lost out to some extent in my early consecration. Somehow I did not realize that simple trust as I did in the beginning. My dear companion stood by my side and helped to bear up our frail bark over the rough sea of life. I continued to grow worse and the doctors told me if I did not leave and go to another climate I would soon go into the grave. At this time I passed through many dark clouds; however the Lord was with me. We then tried to think the matter over carefully, and we decided to sell our home which we did and moved to Abilene, Kansas.

A few weeks after our arrival there, I, in company with Bro. Peter Fike and T. A. Long, started for South Texas to locate a place for a colony, and decided to locate near Victoria. However, we did not get moved down until two years later.

Shortly after we moved down I had a stroke of palsy which left me in a helpless condition the most of the time for a year; in fact, I have never recovered

from it altogether up to this time, it being nine years this fall. During this time, we, in company with Bro. and Sr. Long succeeded in getting a meeting house built and a Sunday School established, which of course is conducted as a union school. Although we have had many trials to pass through we have never failed to keep our school going twelve months of the year. We continued to pray the Lord to send someone here to help us.

Just recently Bro. J. R. Zook of Des Moines, Iowa, came among us filled with the Spirit of the Master. We began at once to have meetings and to visit the people. The writer certainly feels glad for the sweet fellowship with Bro. Zook while among us. It was my lot to be present with the brother part of the time visiting from house to house where we talked and had prayer with them. As we departed and the goodbye was said, they stood with tears in their eyes and said, "Come again." The brother's visit has been a great inspiration to us all for which I am very glad.

The people became awakened to their responsibility to God and man. Some have gone through and have the joy of the Lord in the soul, others are counting the cost. Some have requested baptism.

For many years past I have prayed that I might come in closer touch with the Master to the extent I might trust Him for soul and body. When I look back I see too much doubt in my effort to attain to that precious living faith. But somehow of late, He has opened my heart to His eternal truth. I at once reconsecrated my all to Him for time and eternity. Praise His holy name for the sweet rest and peace that has come into my heart.

Just as Bro. Zook was getting ready to leave our home to meet the train he and Bro. Long laid hands on me and I was a-

nointed, and O what a sweet rest and peace came into my life! Since that time we were away from home and on returning home our daughter became sick. Wife and I prayed over her and the Lord came to her help. On another occasion I became very sick with my heart and my wife and daughter prayed over me and it all left me. O what a wonderful salvation, that keeps us day by day all through sickness, sorrow and death!

We are glad to say our children all got saved during the meetings here at Salem. Now I want to thank the dear brethren and sisters for their kindness in remembering us in their prayers. And we still solicit your prayers that we may be kept humble and true to the trust He has left us.

Any one desiring to come this way and help us along in the good work, we will accept your hearty cooperation. Any one wishing to know the condition of things and the price of land can write me personally.

J. M. Fike & family.

Salem, Texas.

A TESTIMONY

Dear Visitor family—

I have for sometime felt impressed to give my testimony for the Lord in the Visitor columns, and by His help I shall endeavor to do so now.

I have great reason for praising my heavenly Father for His boundless love and many mercies bestowed upon me. Since circumstances do not permit me to get out among other people much I get much help and comfort in communing with Him and through the precious word. I also enjoy very much reading the testimonies given in these columns. They are very inspiring. I only wish there were more, especially from our young people.

I have been in the service of the Lord for

(continued on page 22).

UNITED ZION'S CHILDREN D'P'M'T.

EDITOR:--BISH. H. G. LIGHT.

EDITORIAL.

"The Son of man came eating and drinking" Matt. 6-19. In our Lord's time we find three cardinal types of religion. It is instructive to observe how these types of the religious life related themselves to the great world-society in which they found themselves.

First, the Old Testament or purist type. Of this John the Baptist was the best example. In order to cultivate a deep spirituality the purist withdrew altogether from society, ate no pleasant food. Married no wife, shunned all natural joys, and in solitude communed with God and worked out a stern, inflexible personal righteousness. Austere self-discipline complete apathy to all the natural man regarded as pleasurable. Hatred of sin, and zeal for righteousness were the aims of his life. This type of religious life—as realized in John the Baptist—served to prepare the way for the higher and nobler Christ life. It was essentially preparatory, clearing the pathway for the coming of the true light and life of men.

The Second Type of the religious life in our Lord's time was the pagan type. This was the very opposite of the first type. To extract pleasure from every sense, every relationship of life, lawful and unlawful, to revel in a less or more refined animalism, was the pagan religious ideal at the beginning of the Christian era.

What ever there might have been that was noble, lovely, and of good report in Greek and Roman religious life

in earlier days, it is a fact of history that the out-come of the pagan type of religion was the worship of the sensuous, the deification of the appetites and passions, in short, the finding of the highest good in the lusts of the flesh, the lust of the eyes, and the pride of life. The Greek, though refined and esthetic, had but one object in view, to wit: to make the most of the seen and the present; to sit down at the banquet of life, eat his fill without thought of the reckoning, and, at last, with bitterest regret, to die—for death to him was "cessation from delight." The bright world, its revels, dances, shows, races, and academic groves—these to Greeks were blessedness.

The Romans of the empire were more coarse and, according to Seneca, lived to eat. In short, the pagan religious life had taken for its motto: "Let us eat and drink, for tomorrow we die."

The third type in contrast to the other two—was the Christ type, and our text gives us some inkling of what it was. "The Son of man came eating and drinking."

That is what our Lord said of Himself. What does it mean? It meant that in all essential respects our Lord's life was a natural, sunny life, as full of sweetness as of seriousness. It was not the life of the Old Testament purist:—it was not the life of the pagan sensualist; it was the life of one who could mingle with men and enter into their joys, be present at a marriage feast because His friends were happy and He wished to rejoice with them; of one who could sit at meat

with the rich publican and find pleasure in His host's goodwill and cheer; of one who could put the cup of this world's gladness, to His lips and yet be unintoxicated; gaze steadily on all its grandeur and yet be undazzled; plain and simple in personal desire: feel its brightness and yet defy its thrall! The purist shunned natural joys to be alone with God; the pagan reveled and wanted, as if the pleasure of earth were all in all; the Christ brings into the joys of life the consciousness that every good and perfect gift is from God and is to be enjoyed as a benediction of the all-gracious Father.

Thus let us observe the Christmas tide as becomes us of the third type; and the old-time blessings will surely attend all the readers of the *Visitor* family. Let us remember the many sad hearts caused by the Grim messenger of death having come into their homes.

Obituary.

HOOVER.—Harold Hoover, son of Bro. David H. and Sr. Mabel Hoover, of Cleona, Pa., was born Feb. 1, 1918, died Dec. 1, 1918, aged 10 months. He was a flower blooming beautifully, but transplanted very early, to finish in the kingdom of God. "Suffer little children to come unto me, for of such is the Kingdom of God." Services were conducted in the home, and burial in the U. Z. Children cemetery, Annville, Pa. Elder John Bicksler of Fredericksburg officiated.

ABLING.—Lizzie Abling, wife of William I. Abling, and daughter of Bro. Eph. Peffly, was born May 7, 1891, died Dec. 2, 1918, aged 27 years, 6 months and 25 days. In her last sickness she gave her heart to God and testified to the saving grace of Jesus. Her suffering was very severe, yet she endured it patiently. The

husband and one son, Raymond W. survive; also her father and two sisters. The mother preceded her several years ago. Services were conducted at their residence, 7th. St. Lebanon, by Bish. H. G. Light. Burial in the Fredericksburg cemetery. Text, Isa. 38:1.

A three day Bible Conference is announced to be held at the Bethel church in the North Dickinson, Kansas, District beginning on Teusday morning Dec. 31, continuing over Jan. 1 and 2 of the New Year. We here give the names of speakers and their subjects. To give the program entire could occupy more space than we can spare.

"The Purpose of Bible Conference," speaker Bish. M. G. Engle.

"The Book of Romans" in three lectures, speaker Eld. Wm. Page.

"The Sermon on the Mount" in three lectures Eld. Homer Engle.

"The Kingdom" in two lectures, Eld. E. M. Smith.

"Prayer and its Relation to Christian Life," Eld. Monroe Book.

"Epistle to the Philippians," and "Typical Teaching of Genesis 24" C. O. Musser.

"Exposition on James 5. 13-16," Eld. Ray Witter.

"The Providences of God" Miss. Edith Hoffman.

How to Study Your Bible" Bish. J. N. Engle.

Heart to Heart Talk, Abram Brechbill.

Others named as taking some part in devotional service are Elders J. M. Sheetz, L. Markley, Raymond Eshleman, Eld. Hary Crider, Eld. C. Fry, Miss Esther Lenhart, Eld. W. Steinbraker, Harry Harmon and G. Allen Kauffman.

SPECIAL NOTICE.

All calendar orders, as well as S. S. supply orders must be sent to the former editor, Geo. Detwiler, 1175, Bailey St., Harrisburg, Pa.

PUBLISHER'S NOTICE.

To Subscribers:—1. Our terms are cash in advance.

2. When writing to have your address changed, be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

4. If you do not receive the Visitor within ten days from date of issue write us at once and we will send the number called for.

To the Poor—who are unable to pay—we send the paper free on the recommendation of others or upon their indimust be renewed every six months as a vidual requests. — Individual requests matter of good fatih.

To Correspondents—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

2. Communications without the author's name will receive no recognition.

3. Communications for the Visitor should be sent to the Editor at least ten days before date of issue.

GRANTHAM, PA., DEC. 16 & 30, 1918.

NAMES AND ADDRESSES OF THE TREASURERS OF THE DIFFERENT BOARDS.

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PLEASE TAKE NOTICE

that the editor of the VISITOR has his home in Nappanee, Ind. and that all correspondence, whether it has to do with subscriptions, renewals or new, and all contributions for the VISITOR pages should always be addressed to the Editor, V. L. Stump, Nappanee, Ind.

MARRIAGES.

HOFFER.—LEHMAN.—At the home of the groom there occurred the marriage of Bishop Heury B. Hoffer and Sister Barbara T. Lehman, on Dec. 3, 1918, Bishop L. O. Musser officiating.

KRAYBILL.—COBLE.—on Nov. 28, 1918 at the bride's home there occurred the marriage of Peter Reist Kraybill and Sr. Ruth E. Coble, daughter of Bro. and Sr. E. E. Coble, Bishop L. O. Musser officiating.

OBITUARIES.

DETER.—Sister Elizabeth Deter of the South Franklin, Pa., dist., died Nov. 6, 1918, aged 70 years 4 months and 11 days. Three brothers and two sisters survive to mourn their loss. Funeral service was conducted by Eld. H. O. Wenger, assisted by Bish. J. D. Wingert. Interment in New Guilford cemetery.

CRIDER.—Ruth Lucile Crider, infant daughter of Elder Harry and Sr. Anna Crider, of N. Dickinson Co., Kansas, was born Sept. 28, 1918, died Nov. 27, 1918, aged 8 weeks and 4 days. Services were conducted by Elder Wm. Page and Ray witter at Bethel church, Burial was made in the adjoining cemetery.

WINGERT.—Sister Magdelene Wingert of New Guilford dist., S. Franklin, Pa., died Nov. 1918, aged 75 years, 1 month and 2 days. Deceased united with the Brethren in Christ many years ago and proved faithful in her Master's service until death called her hence. One only son is left to mourn his loss which we believe is her eternal gain. Funeral service was conducted by Bish. J. D. Wingert assisted by Elder H. Brechbill. Interment in Zion cemetery near Chambersburg, Pa.

HEISEY.—Sr. Cordelia Heisey, wife of Bro. Cyrus Heisey of Mechanicsburg Pa.,

was born Aug. 12, 1873, Died Dec. 3, 1918, aged 45 years, 3 months, and 22 days. Sr. Heisey with her husband was converted a number of years ago since which time she was a faithful member of the Brethren in Christ church. Leaves to mourn, her husband, and eight brothers and many relatives and friends. Funeral services, conducted by Bish. J. Wert assisted by Elders John Charlston, J. B. Niesley and S. C. Eshleman, were held at the Mechanicsburg church Dec. 6. Text Psalms 50: 5. Interment in Mechanicsburg cemetery.

BAKER.—Sister Mary Klink, beloved wife of Josephus Baker, departed this life Oct. 22, 1918. She was born in Markham Township in 1845, was married in 1864 to her now bereaved husband. She leaves to mourn a husband 6 sons and 4 daughters, twenty grand children and two great grand children. She and her husband were converted and united with the Tunker church in 1874. They moved to Net-tawa in 1875. They were chosen to serve the church as deacon in 1889 in which she with her husband served the church faithfully. Funeral services at Sixth line church conducted by Charles Baker and John Heise. Text "Wither goest thou!"

BRUBAKER.—on Dec. 2, 1918, death entered the home of John O. Brubaker of near Elizabethtown, Rapho dist., Pa., and claimed Bro. Brubaker the husband and father. He had an attack of influenza, followed by pneumonia being sick for about one week. He was a son of Bro. Daniel Brubaker, deceased. Bro. Brubaker was born June 20, 1890, died Dec. 2, 1918, aged 28 years, 5 months, and 12 days. He was converted in his boyhood days and lived a faithful Christian life. He expressed at the end that he is going home. He united with the Brethren in Christ shortly after his conversion

He leaves to mourn their loss a wife, three children, a mother, five brothers, and one sister. A private funeral was held at his home conducted by Bro. Henry O. Musser. Text part of Psalm 103. Interment in the Mt. Pleasant cemetery.

We humbly submit to the loving heavenly Father who has done all things well.

WINGER.—Paul S. Winger was born Jan. 26 1879, and was called home Nov. 12, 1918, aged 39 years, 9 months and 17 days. Bro. Paul spent his entire life on his father's old homestead near Ridgeway, Ont. In early life he was a special favorite among the young people, and chose his companion out of the home church, uniting in marriage on Nov. 1, 1905, with Sr. Nancy Climenhaga daughter of Bro. and Sr. Daniel Climenhaga. To this union were born seven children, two daughters and five sons, who are left to mourn the loss of a dear husband and kind father. He is also survived by his father, Brother Henry Winger, residing at Kindersley, Sask., one sister, Verna wife of Peter Sider, Stevensville, Ont. three brothers Walter O. Winger missionary in South Africa. Marshall of Kindersley, Sask., and Clarence of Stevensville, Ont. His mother and two brothers preceded him to the spirit world. The entire community keenly feel the loss of a good neighbor, who with a kind heart and ready hand was always willing to help. His seat in church will be vacant, where he always brought his little boys. He was converted and united with the church in early life and remained faithful until his sudden end which came very unexpectedly. While drawing up a load of clover seed with a rack lifter, an overlay fell striking him on the head. He passed away one hour later. He regained consciousness for a short time and spoke some to those around him. Thus we see in whatever way the call comes we must go, and happy are the ones who are ready. Funeral services were held in the Black Creek church on Nov. 16 conducted by Bish. Bert Sherck and Eld. Girvin Bearss. Text. Job. 7. 10. "He will return no more to his house, neither shall his place know him any more." While hearts are crushed and bleeding with sorrow over his unexpected departure yet we believe our loss was his eternal gain and can look forward to a happy reunion at the first resurrection.

IN MEMORIAM OF

Elder John H. Garman, who departed this life Oct. 23, 1918.

Brother Garman was called home before two-fifths of his allotted time in the race of three score years and ten was run. Altho' comparatively young, he spent, about 14 years in God's service, having been converted and united with the church at the age of ten years. Unlike other boys who have a desire to play and be out "roughing" it, his mind was not inclined that way. His delight was in the Law of the Lord and he would rather spend the hours with his Bible in company with his father studying the Word of God. Brother Garman was a genuine Christian; a dear son, an amiable father, and a lovely husband. He was an eloquent and fluent speaker; had a large vocabulary of suitable words at his command. His last address to us as a class at Harrisburg was from Rom. 6: 13 (part of the verse) "Yield yourselves unto God as those that are alive from the dead." The message he gave us that day will never be forgotten, more especially so, being it was his last one. How proper, fitting and applicable is St. Paul's title to "his own son Timothy" where he refers to him as "Man of God." Brother Garman truly was a Man of God. The business life had no attraction for him. His pleasure was in his Master's service. Our loss is his eternal gain.

By Thy hands the boon was given
Thou hast taken but Thine own:
Lord of earth and God of heaven,
Evermore, Thy will be done."

THE CLASS AT HBG., P.A.

TESTIMONY.

(Continued from page 17).

several years and have never been sorry for my early start in the service. Even tho' I probably have not made such rapid progress as some, I know it has been a means of protection against the many pitfalls of the enemy.

I praise Him for saving me and cleansing me in the precious blood of the Lamb.

I want to be more bold for Him, more faithful, more firm.

There is a little poem entitled "Lean Hard," which has been a great help to me and I wish to pass it on to others—

Child of My love, Lean Hard,

And let Me feel the pressure of thy care;

I know thy burden, child, I shaped it;

Poised it in Mine own hand, made no proportion

In its weight to thine unaided strength;

For even as I laid it on, I said,

I shall be near, and while she leans on Me,

This burden shall be Mine, not hers;

So shall I keep My child within the circling arms

Of My own love. Here lay it down, nor fear

To impose it on a shoulder which upholds

The government of worlds. Yet closer come;

Thou art not near enough; I would embrace thy care

So I might feel My child reposing on My breast.

Thou lovest Me? I knew it. Doubt not then;

But, loving Me, Lean Hard."

It is a grand privilege we have of leaning our whole weight on Jesus, and this we must do if we wish to live a life of absolute surrender and victory.

I desire an interest in your prayers in behalf of my affliction, that I may know His perfect will for me. I praise Him for the touch or healing I had although it was not complete. I want to know His will that I might be able to be at the place where He can best use me.

Your sister in Christ,

Leah M. Byer.

UPLAND, CALIFORNIA.

TESTIMONY.

Dear readers of the Visitor! Greetings:

I have been impressed to write a few lines for the Visitor, not knowing what it shall be, but just as the Spirit may lead.

I praise God for the leadings of His Holy Spirit. I often wonder what we would be without it, especially in these days in which we are. But oh how blessed to know we have one that will go with us all the way; no matter how dark it is around us the Christian has a hope that's clear and bright.

It surely looks as tho' God was trying in various ways to sift out His children and make them ready for His coming. Again it has been a new test to many being deprived of attending Sunday School and meeting. It comes to me as a question, Have we been brought in closer fellowship with God thru it? I believe the true child of God did not get away farther at least.

God's word has always been a comfort to me in my Christian life, but I can say it becomes more real to me. While there are many things hidden away in God's great store house that I have not yet seen yet I praise Him that He always gives something to feed upon.

I am glad for His blessed word that I can take with me where ever I go, as the duties of life sometimes call us into homes that are not Christian homes. How thankful I am I have given my life into God's hands, now He leads the way and I follow on. It is so easy. We need not decide the perplexing things of life if we only leave them to Him.

My chief aim is that I may at all times know myself that I am yielded to Him continually. He is such a dear Friend to me that I long that others may see the Christ in me and may also taste and see that God is gracious, merciful, full of compassion, ready to forgive, able to

SELECTED.

THE JUDGE'S TRANSFORMATION.

Mr. Dudley L. Gunton, I. C. S., filled the position of District Sessions Judge at Seringapur with acceptance both to the Government and the public. He enjoyed a reputation for superior judicial work. He prided himself on the fact that no judgment of his which had been appealed was ever reversed. Socially, he and his estimable lady exercised a wholesome influence over their compatriots in the pleasant station in which they had resided for nearly three years. Their home life was irreproachable, they were hospitable to a fault, their relations to the community were all that could be desired. As a lay-reader in the local church of the Anglican communion, Mr. Gunton stood out conspicuously as a loyal churchman. It would be safe to pronounce him a religious though hardly a spiritual, man according to received evangelical standards.

cleanse, and willing to keep us. Who could not praise a God like this?

Surely He has done great things for me, my life is His for it belongs to Him. I know He will help me in whatever He asks me to do so why should I fear.

We many times feel sad to see so many dear unsaved souls go on as it were heedless of what seems to be right at the door. But we as His children are to be ready that when we see these things we shall lift up our heads and rejoice for our redemption draweth nigh.

Yours in the Master's service.

Emma J. Lauver.
MIFFLINTOWN, PA. NOV. 1918.

But to be entirely truthful, I am bound to state that Mr. Gunton was swayed by what seemed to others as well as myself a very unworthy prejudice. He positively hated dissent and could not bear with non-conformity. He took no pains to conceal his dislike and contempt for non-Anglicans of every hue. His dislike, I am sorry to report, reached to the quite harmless American missionary and his amiable hellp-meet, whose modest and unpretentious place of worship, and hostels for boys and girls, adorned a large and rather straggling compound which the judge had to pass every day on his way to the Kacheri. His feeling of annoyance was intensified by the fact that Mr. Surritt, the missionary referred to, conducted a Sunday evening service for Europeans and Anglo-Indians in his bungalow. Mr. Gunton considered this a wanton interference with the work of the Church of England, of which he regarded himself as at once the protector and representative in general.

It reminded one of Haman and Mordecai. When Mr. and Mrs. Gunton drove to church in their well-appointed motor-car on Sunday evenings, their ears, much to their discomfort and annoyance, were assailed by the vigorous singing of the large Indian congregation assembled in Mr. Surritt's chapel. Their indignation was kindled that dissenters should presume to sing such hymns as "Abide with Me," "Hark, hark, my soul," "Jerusalem the Golden," and other hymns familiar to Anglican ears, and that Indian Dissenters should be the offenders in this particular respect. Mr. Gunton and his wife often entered their own church in a very uncom-

fortable frame of mind, hardly conducive to spiritual worship. There must have been occasional twitchings of conscience when reading the lessons for the day, as he read the injunctions of our Lord and the Apostles respecting brotherly love and the other Christian graces.

Once Mr. Surritt was obliged to appear as a witness in the court over which Mr. Gunton so ably presided. The judge showed the missionary scant courtesy, which did not matter. But when he went out of his way to hold up the witness to contempt and ridicule he passed the bounds of propriety and was taken to task for his rudeness in a dignified and effectual manner by the Mohammedan pleader, whose witness Mr. Surritt was. Mr. Gunton received the well-deserved rebuke in anything but a gracious spirit, his flushed face and flashing eyes betraying his anger to all in the court room. This incident, it may be surmised, did not tend to promote a better understanding between the Church and Dissent in Seringapur. But other incidents, now to be related, brought about a truly marvellous reapproachment between the two worthy gentlemen referred to, which ripened into a close spiritual friendship that lasted for life, in which, I am glad to say, the wives participated as fully as the husbands. It came about on this wise:

One afternoon Mr. and Mrs. Gunton were returning in their motor car from the club, he being at the wheel. Almost opposite the gate of the Mission compound, Mr. Gunton essayed to pass a loaded bullock cart, which unfortunately swerved sharply around as the car approached, and before one could tell what was hap-

pening the car struck the projecting tail of the cart with full force. The result was a full capsize of the car, the two occupants being pinned underneath, unable to extricate themselves even though they had strength left, which they had not.

The first to appear on the scene of the accident was Mr. Surritt, who had heard the crash in his study and hurried out to render such help as he could render. The boys who had been playing hockey, accompanied him. As soon as he reached the spot and took in the situation, Mr Surritt dispatched one of the lads for the Civil Surgeon and with the others managed to right the bddly-wrecked car sufficiently to admit of the rescue of the bruised and bleeding forms of Mr. and Mrs. Gunton. Both were apparently unconscious. Neither offered any resistance or evinced any sign of suffering as they were lifted on to the charpoys brought from the hostel. They were carried direct to the mission house, and by the time the doctor arrived they had been placed side by side on the cots in the guest-room. Dr. Morton pronounced their injuries serious, but not likely to prove fatal. It would be some time before they could be safely moved to their own home. Meanwhile, the Surritts placed their guest-room and any other needed accommodation at the disposal of the injured couple, offering their personal services also as might be required.

Four full weeks elapsed before the Guntons were allowed to return to their own home. But in those weeks a wonderful change had come over them. As their minds began to work normally and they realized

where they were and to whom they were indebted for kind hospitality and careful nursing, their hearts became very tender and they just broke down before the Lord. The Spirit of God wrought a great revolution within them. At first Mr. Gunton found it difficult to appreciate the extemporaneous prayers offered in the sick chamber by the missionary every morning, but he soon began to find genuine delight in the simple family worship which, with the consent of the invalids, had been introduced. And would you believe it? the sweetest strains that had ever fallen upon the ears of the Guntons were those from the near-by school-chapel on the Sundays of their stay with the Surritts! As the Indian boys and girls and the adults of the congregation sang, "Jesus, the very thought of Thee," "Sun of my soul," and other hymns of the universal Church, the hearts of the chastened couple were stirred to their depths. To be brief, our good friends opened their hearts to the gracious influence of the Holy Spirit, they surrendered themselves to the Lord Jesus and received Him by faith as their personal and present Saviour.

The terrible ordeal from which the Guntons had come forth "a new creation in Christ Jesus," was the means of blessing to not a few in Seringapur. Truly grateful to God for their merciful deliverance, and full of the joy of their new-found experience of real salvation, they used all suitable opportunities of testifying of the grace of God to their friends and acquaintances. They became a spiritual force of no mean calibre among their Anglican fellow-churchmen, to whom they "expounded the way of the Lord more perfectly."

They had the joy of knowing that through their testimony and prayers several found rest to their souls through faith in Christ. Whilst more deeply interested than ever in the affairs of their own church, their Christian affection for the Surritts and the Indian Christians who had manifested such loving practical sympathy for them in their time of need deepened, and their personal interest in the work of the Mission waxed stronger with the passing months. They made it a special point to be present at the monthly Communion service in the school-chapel, no longer offended by the lack of churchliness in its appearance and services. Some of their sweetest experiences were associated with those occasions of blessed fellowship with the Father and the Son, and with their humble Indian fellow-believers, through the Holy Spirit. More than once Mr. Gunton accepted the invitation of the missionary to address the congregation, which he did to their comfort and edification. Happy in command of vernacular, he invariably brought the people a message that called them to deeper devotion and truer discipleship.

* * * * *

One of the happiest events in the lives of Mr. and Mrs. Gunton was the dedication of the memorial church in the Mission compound, an enterprise which owed its existence to their initiative and generous benefaction. They desired it to be not only a memorial of their deliverance from a ghastly physical death, but more especially of their having in the Infinite Mercy "passed out of death into life" and become "partakers of the Divine nature." Mr. Gunton had

expressly stipulated that there should be no mention of his generous share in the building of this commodious and well-appointed church. But all knew of his part in the enterprise. The dedicatory sermon, however, was so uplifting and inspiring that, like the apostles after Pentecost, he "could not but speak the things he had seen and heard and felt." He asked permission to "say a few words." It was of course freely accorded, and the dear man poured out his soul in a glowing testimony to the goodness, and wonderful love of God, and of the help he and his wife had received through his servant, Mr. Surritt, so that the large audience was melted into tears. It was a day long to be remembered because of the manifestation of the presence and power of the Holy Spirit. Ere many years had passed, Mr. and Mrs. Gunton set their faces toward the homeland, leaving behind them precious memories. They kept up a life-long connection with the Mission church at Seringapur, and at Christmastide every year the English mail failed not to bring gifts from their English home for the boys and girls, together with much appreciated personal remembrances to their beloved friends, Mr. and Mrs. Surritt. Thus it is still true that,

**"God moves in a mysterious way,
His wonders to perform."**

— The India Witness.

LEPERS WHO GO TO SUNDAY SCHOOL.

In the eighty stations of the Mission to lepers there are in attendance upon Sunday schools each Sunday an average total of at least 2,747 adult lepers, child lepers, or untainted chil-

dren of lepers. This total embraces scholars of all ages, as is so largely the case in mission Sunday schools on the foreign field.

These leper scholars do not merely attend Sunday School in order to pass away an otherwise idle hour. There is ample evidence that they are among the keenest and most earnest students in the Sunday schools of the world, allowing, of course, for the limitations imposed upon them by their affliction and by their conditions generally.

Some years ago when the All-India Sunday school Examination (Oral Division for Seniors) took place, among the nine candidates who headed the list with full marks no less than seven were Christian lepers in the Sabathu Asylum.

From Champa, in the central provinces of India, we are informed that "the Sunday school is a great factor in the upbuilding of the Indian church in our leper asylum." From Purulia, in Bengal, where the asylum constitutes a large model village with nearly seven hundred inhabitants, we are told that former Sunday school scholars generally become teachers. Many who are working in the Sunday schools here are Christian lepers, both men and women. Doubtless not a few of the native staff (many of whom are themselves the healthy children of lepers) have acquired their efficiency as Christian workers through the Sunday schools, several of which are carried on in the village.

From other stations, such as Chandkuri, we learn that twenty untainted children of leprous parents received Sunday school certificates last year. One of the teachers,

Bayan (a leper woman), passed with higher marks than many healthy candidates. She is a devoted Sunday school worker, and holds prayer-meetings for the Christian lepers. Asansol reports an untainted boy as teacher in the Sunday school and a helper in evangelistic meetings. At Mourbhanj, one young leper and Sunday scholar in the asylum school has lately become a teacher among the lepers and a leader in the praise and prayer meetings.

Ganesh, a poor leper in the Miraj Asylum, in 1908, studied closely himself, and assisted his fellow-sufferers to study, for the All-India Sunday school Examination. In the result he obtained the first class. As a leper he was compelled to take the oral examination. In the following year, however, he was ambitious to present a written paper. This he was enabled to do by having his original paper rewritten for him by a healthy friend before sent in. Although there were five hundred entries, Ganesh obtained fifth place in the result.

The Burmese boys and girls in our Mandalay Asylum have periodical examinations with very gratifying results. The superintendent reports that their Scripture knowledge is especially satisfactory. One untainted boy from the Sunday school is an accepted candidate for the ministry, while several others have become active workers of the Christian Endeavor Society, and two boys are aspiring to become preachers. At the school of the Kota-Ramachandrapuram Asylum six young leper men are teachers, each having his own class; and here follows a fact which speaks volumes for the spirit that

animates some of our Sunday schools among the lepers; all of the untainted boys who are big enough, we are told, go out every Sunday and hold little Sunday schools in the highways and byways, on the doorsteps and in shadows of temples. Finally from the asylum at Naini (Allahabad), where Professor Higginbottom is carrying on so successful a work, we learn that no fewer than one hundred and forty-nine candidates from the asylum and the children's home entered for the last All-India examination. Of the adults—who were all lepers, please remember—ninety-eight passed, while only twenty-seven failed. In the primary department, out of twenty-four candidates twenty passed successfully. This result represents much faithful work, both by the teachers, who are all lepers, and by those whom they have taught. "All our leper teachers are the result of the system employed in the institution. Every new leper admitted is waited upon by a committee of leper Christians, who set before him the claims of Christ; and most of our baptisms result from this kind of personal work. We have very few preaching services in the church, only Sunday school services, in which numbers of lepers tell over the whole lesson in their own words to the whole school."

To find lepers, regarded by Hinduism as under the curse of the gods, by Buddhism and Mohammedanism as unclean outcasts, to find them not merely learners but teachers in Christian Sunday schools, may well come as a great inspiration to the helpers in this work in Christian lands.—**Sunday School.**

"In Christ is full salvation found."

JESUS CAN TAKE IT OUT.

--In Luke 22:62 we read, "Peter went out and wept bitterly." What made Peter cry? Women cry, and children cry, but what made Peter cry? If you read the sixty-first verse you will find out—"Jesus turned and looked upon Peter." What kind of a look could that have been? Just a while before he had cursed and sworn that he had not known Him at all, and now he is crying. Do you suppose Jesus said, "You traitor, I'll get even with you for going back on me this way?" No. He forgave him as He looked at the backsliding disciple. That is the kind of look that Jesus gave—a look full of love and compassion.

I believe that I got that kind of a look one night. I was sitting on a whisky barrel in a saloon at the corner of One Hundred and Twenty-fifth street and Third avenue. I had been in that place for five weeks, and I had drunk whisky for twenty-two years. It was the end of an awful spree; everything was gone—my mind, my money, and my friends, and all—and I was wondering how I could get another drink, when Jesus came. I saw that look. I wasn't looking for Christ at all; I was looking for whisky, and wondering where I could get it. I hadn't the courage to steal any more I was too near death, and the minute I got that look I saw my sins, and I supposed I was dying; and I said, "Boys, listen to me: I am dying; I will drink no more whisky."

I went out to the station house, and I said to the captain, "Lock me up," and he said, "What for?" I said, "so that I cannot get a drink of whisky." They locked me up in cell No.

10, and in the morning they took me to the police court. But that night I thought I was dying, and a voice said "Pray" and I got down on my knees and said, "God be merciful to me, a sinner."

After they let me go I went to Jerry two months and one night ago—I have been counting it up every day since—and there I saw Jerry McAuley that wonderful apostle of the out-cast. I heard him say, "I am saved tonight from whisky and tobacco and everything. Jesus came and took the whole thing out of me." I supposed that if I started to be a Christian, I would have to fight this thing all the time; but I heard from Jerry McAuley that Jesus would take it out of a man so that he would not want it any more.

I wondered if I could be saved. When he gave the invitation my hand went up, and I felt like getting down on my knees. I wish I could tell you about that night, about the dear men and women who were praying. In one look you could tell what they were there for—to help poor souls into salvation. Jerry began to pray: "Dear Jesus, pity those poor fellows; they have got themselves into an awful hole and cannot get out. Speak to them, Lord." He finally came to me. Now I had gone there to be saved, so far as I could remember, knowing no more how I could be saved than a brass railing. The devil said to me "You pray? You dare not pray!" I had a crime of forgery hanging over me, and the devil suggested, "The minute you confess your crimes, you will go to the Sing Sing penitentiary." So I said to Jerry McAuley, "I can't pray; somebody pray for me." Jerry said, "All our prayers won't

help you unless you pray." So at last I cried, "Jesus help me."

Oh, this world has been a heaven to me; I have never seen a dark day since. The light of God's glorious day burst into my soul, and all sin and gloom and shame vanished. I have never known what it was to want a drink of whisky from that day to this. I used to swear in my sleep; those hands have handled ill-gotten money; but since that day, though a million dollars have passed through my hands, every coin has gone to its right place. It is just as new to me now as it was the first day. The astonishment of my life is that I never wanted a drop of whisky since.—S. H. Hadley.

THE REALITY OF REGENERATION.

The phone has just rung, and I have been speaking with a man, who, a few weeks ago, called upon me regarding a matter of business, but who, through a chance word, led me to a discussion of the relation of the human soul to the Lord Jesus Christ. The result of that talk was that that man went home to settle matters with his Lord, and he has been telling me regarding the satisfaction that life holds for him since he made the great decision. He could not have believed that it made such a difference. Life is so much sweeter. There is a new motive behind it. There is new power for daily living. There is a definite assurance of reward at the end of the journey. He is living in an atmosphere of wonders; he is discovering glorious things, since he and his Lord have come into fellowship. It has struck me that there are many people, who really want to know

whether there is anything in conversion, whether any great change takes place when the human soul is given over to God—in short, whether the thing, that our fathers used to insist upon as the one condition of entrance into Heaven, is an experience worth while.

We are not concerned in this article with the peculiar methods which some sects use in getting men into the Kingdom. Some of them are very objectionable to sensitive souls. Nor are we troubled about the varieties of Christian experience. We are aware that there are some folks that are anxious to put everybody thro' the same little cheese-press squeezed out into exactly the same shape. God has many methods of dealing with the soul of man. The thing which we are discussing is the reality of regeneration, the new life as a fact that has to be reckoned with, the new birth as an experience that surpasses all others.

Science is teaching us to go back to facts, and there is one evidence for Christianity that is always to be reckoned with, and that is a Christian. A good many of us become impatient with the arguments adduced for churches of a certain faith. We can make a fairly good argument, too, against claims that the Bible is of supreme authority, but a Christian, a strong, saintly, unselfish character—that has to be explained; and, when he tells that the secret of his life lies in the fact of a great experience, we face a living argument, and that is the most convincing argument of all.

The testimony of the religious consciousness is that conversion is a reality, regeneration a wonderful su-

pernatural change. The New Testament is full of the records of conversion. The most interesting of them all is probably that of the Apostle Paul. We are not discussing here the experiences which he describes. It is sufficient to remind you that he says: "It was the good pleasure of God to reveal His Son in me." The man, who before was a blasphemer, and a persecutor and in-jurious, obtained mercy, and the enemy of Christianity became its apostle. Now this was a tremendous spiritual experience. It was the origin and explanation of everything that followed. The New Testament bears witness to the fact that there were very many others in apostolic times who had a wonderful experience of the supernatural in their lives. If any man is in Christ—so reads the record—for him all life has become new. The soul passes into a new kingdom, and owes allegiance to a new lord; it is delivered out of the power of darkness, and translated into the kingdom of the Son of God's love; it is no longer subject to the lusts of man, but to the will of God. Nay, more than that, if any man be in Christ, he is passed from death unto life, from the death of sin to the life of righteousness; he is born again, begotten of God, he is a new creature, old things have passed away; behold they are become new. Now there is an atmosphere of candor and reality in the New Testament. We cannot dismiss these statements as mere poetry or rhetoric. It is the speech of men in contact with reality. They speak what they do know and testify what they have seen. If we are to be fair, we must take this testimony into ac-

count, when we judge the reality of the thing that is called conversion.

Then we must not forget that since the days of the Apostles there have been hundreds and thousands who make the very same claims as are recorded in the New Testament respecting the reality of the Divine dealing with the souls of men. I do not need to mention the names of great saints and reformers, although I might easily fill my little corner with a list of men and women of whom the world was not worthy, but every one of whom tells of a definite experience of a spiritual change. I need only remind you that a wave of emotion passes over the average congregation when the hymn is sung, "O happy day that fixed my choice On Thee, my Saviour and my God." There is a response to that hymn that is eloquent of the reality of the fact that God does deal with the human soul, pardoning sin and making all things new, so that we may well speak of the new birth.

But the most eloquent testimony regarding the reality of this experience is the changed life that results therefrom. If a man becomes "a new creature," and other people see that he is a new creature, nothing more need be said. Now it can easily be seen that this evidence is found most readily amongst the "down and outers," and so we go to the mission workers, to the Salvation Army, to the men and women whose life work is amongst those who have lost hope, and self-respect, and are considered mere burdens upon society, and often a disgrace to humanity. We ask, "Is there anything in conversion?" Mr. Davis of the Yonge Street Mission, can tell you a story that will

make your heart sing for joy, for he has seen God at work renewing manhood, and taking feet out of the miry clay and placing them upon the Rock. Every Salvation Army officer will respond, "Anything in conversion? Why bless the Lord, that is the greatest fact of all!" And you will be deluged with stories regarding what they have seen with their eyes, and heard with their ears respecting what God has done in individual cases. Yet we must not forget that conversion means a great deal even to a respectable sinner. It means handing over the control of his life to Jesus Christ, and there will necessarily be the destruction of selfishness, there will be an enthusiasm for righteousness, there will be a devotion to Christ as his Saviour and from which all other moral experiences are dated.

There are sham conversions. There people who are very susceptible to religious appeal. It is, in their case, a very short step from the strongest religious emotion to the strongest animal passion; and these people have led a good many who wish to be very sure regarding their own action, to be careful respecting the claims they make as to their relation to Jesus Christ. There are whole communities, that have been burnt over by a flame of revivalism, that has left many an individual nothing but a warning to others of the danger of mere religious emotionalism. But true conversion is not a mere emotional experience. It is a moral decision. It is an intelligent turning away from the old life of sin, a deliberate choice of Jesus Christ as Saviour and Master, a committal of the soul into His keeping for time and for

eternity. Regeneration is the Divine act which follows conversion. Just what God does we cannot tell, but any man knows that something has been done, and that he is now a new creature in Christ Jesus. Regeneration is a mystery, but it is likewise a reality. "The wind bloweth where it listeth, and thou canst not tell whence it cometh and whither it goeth, so is everyone that is born of the Spirit."—Edward —John Stobo Jr., in *Toronto Mail and Empire*. Printed by request.

LET GO AND LET GOD.

Since I have been given credit in so many places for the phrase, "Let go and let God," I think I ought to inform folks how the expression came into being. It was born in a Bible School where young folks are training for the foreign field. It came in a deepening of His life in the young volunteers. On one especially telling night, when the Spirit was burning the message home, the sermon wrapped itself around the 1st chapter of Genesis. "The earth was without form and void; and darkness was upon the face of the deep." This pitiful, weak condition of earth was likened to the lost soul of man: without form, void, darkness. It was emphasized that God said to all this condition, "Let." Oh, how beautifully the Spirit rang out the message in that little word "let." God said. "Let there be light, and there was light"

All of this was shown to be of grace. It was God's light. It was God's working. Just so it is Christ's light in a darkened soul; it is Christ's working in salvation. We but let Him save.

Then the message turned to God's work with our flesh. God said, "Let

the waters under the heaven be gathered together unto one place, and let the dry land appear." Just so He could speak to our flesh, the waves of which roll over our spiritual life to keep us from bearing fruit. Then our spirits could catch the warm rays of His light and the victory could grow.

God said, "Let me," that night, and many yielded to Him and "let" Him be their life. One young man came forward with the rest. He arose after a season of prayer, with no trace of light, saying, "How can I let God?" He went to his room saying, "I can't." In his room the next day he took his jack-knife and cut some letters out of pasteboard, spelling out as he tacked them on the wall: "LET GOD." He struggled on through the day, the Spirit confronting him with many points where he was unwilling to yield. The next morning the battle was renewed, but he was near despair. He grabbed the towel and jerked it over his neck. He nearly broke his shaving mug as he grabbed it and his razor, and went to the bathroom. He slammed the door to his room with a bang as he passed out into the hall. "I can't let God. How can I let God?" he repeated as he tried to shave. He dropped his razor and returned to the room, not conscious that he was only half shaven. His poor soul was crying out "How can I let God?"

He stood with open mouth when he had shut himself in his room, for as he gazed at the letters on the wall he noticed a great change. The "D" of God had fallen off, and the sign said, LET GO."

"I will, I will, Jesus!" he cried, as he threw himself to his knees at the side of the bed. "I'll let go and let God," and he did.—Paul Rader.—*Alliance Weekly*.